

Fruits of a Father's Love.

BEING THE
A D V I C E
OF
W I L L I A M P E N N
TO HIS CHILDREN, *TK*
RELATING TO THEIR
CIVIL AND RELIGIOUS CONDUCT.

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FRUITS
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CHAP. I.

MY DEAR CHILDREN,

§. I. NOT knowing how long it may please
God to continue me amongst you,
I am willing to embrace this opportunity of
leaving you my advice and counsel, with
respect to your Christian and civil capacity
and duty in this world : and I both beseech
you, and charge you, by the relation you
have to me, and the affection I have always

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shewn to you, and indeed received from you, that you lay up the same in your hearts, as well as your heads, with a wise and religious care.

§. II. I will begin with that which is the beginning of all true wisdom and happiness, the holy fear of God.

Children, Fear God: that is to say, Have an holy awe upon your minds to avoid that which is evil, and a strict care to embrace and do that which is good. The measure and standard of which knowledge and duty, is the light of Christ in your consciences by which, as in John iii. 20, 21. you may clearly see if your deeds, aye, and your words and thoughts too, are wrought in God or not; for they are the deeds of the mind, and for which you must be judged. I say, with this divine light of Christ in your consciences you may bring your thoughts, words; and works to judgment in yourselves, and have a right, true, sound, and unerring sense of your duty towards God and man. And as you come to obey this blessed light in its holy convictions, it will lead you out of the world's dark and degenerate ways and works, and bring you unto Christ's way and life, and to be of the number of his true self-denying followers; to take up your cross for his sake, that bore

his for yours; and to become the children of the light, putting it on, as your holy armour; by which you may see and resist the fiery darts of Satan's temptations, and overcome him in all his assaults.

§. III. I would a little explain this principle to you. It is called Light, John i. 9. iii. 19, 20, 21. and viii. 12. Eph. v. 8, 13, 14. 1 Theff. v. 5. 1 Epist. of John i. 5, 6, 7. Rev. xxi. 23. because it gives man a sight of his sin. And it is also called the quickening Spirit; for so he is called: and the Lord from heaven, as 1 Cor. xv. 45. 57. who is called, and calls himself the Light of the world, John viii. 12. And why is he called the Spirit? Because he gives man spiritual life. And John xvi. 8. Christ promised to send his Spirit to convince the world of their sins: wherefore, that which convinces you and all people of their sins, is the Spirit of Christ. This is highly prized, Rom. viii. as you may read in that great and sweet chapter, for the children of God are led by it. This reveals the things of God that appertain to man's salvation and happiness, as 1 Cor. ii. 10, 11, 12. It is the earnest God gives his people, 2 Cor. v. 5. It is the great end and benefit, and blessing, of the coming of Christ, viz. the shining forth of this Light, and pouring forth of this Spirit. Yea,

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Christ is not received by them that resist his Light and Spirit in their hearts; nor can they have the benefit of his birth, life, death, resurrection, intercession, &c. who rebel against the Light. God sent his Son to bless us, in turning of us from the evil of our ways: therefore, have a care of evil, for that turns you away from God; and wherein you have done evil, do so no more. But be ye turned, my dear children, from that evil in thought, as well as in word or deed; or that will turn you from God your Creator, and Christ, whom he has given you for your Redeemer: who redeems and saves his people from their sins, Tit. ii. 14. not in their sins; read Acts ii. and Heb. viii. And the Christian dispensation will appear to be that of the Spirit, which sin quencheth, hardens the heart against, and bolts the door upon. This holy divine principle is called Grace too, Tit. ii. 11, 12. there you will see the nature and office of it, and its blessed effect upon those that were taught of it in the primitive days. And why Grace? Because it is God's love, and not our desert, his good-will, his kindness. "He so loved the world, that he gave his only begotten Son into the world, that whosoever believeth in him should not perish, but have everlasting life," John iii. 16. And it is this

holy Son, that, in John i, 14. 16. is declared to be "full of grace and truth," and that of his grace we "receive grace for grace;" that is, we receive of him, the fulness, what measure of grace we need. And the Lord told Paul in his great trials, when ready to stagger about the sufficiency of the grace he had received to deliver him, "My grace is sufficient for thee," 2 Cor. xii. 9. O children! love the grace, hearken to this grace; it will teach you, it will sanctify you, it will lead you to the rest and kingdom of God; as it taught the saints of old, first, what to deny, viz. "To deny ungodliness and worldly lusts;" and then what to do, viz. "To live soberly, righteously, and godly in this present world," Tit. ii. 11, 12. And he that is full of grace is full of light, and he that is full of light is the quickening Spirit, that gives "a manifestation of his Spirit to every one to profit with," 1 Cor. xii. 7. And he that is the quickening Spirit is the Truth. "I am the Way, the Truth, and the Life," said he to his poor followers, John xiv. 6. "And if the Truth make you free," said he to the Jews, "then are you free indeed," John viii. 32. 36. And this Truth sheds abroad itself in man, and begets Truth in the inward parts; and makes false, rebellious, hypocritical man, a true

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man to God again. Truth in the inward parts is of great price with the Lord. And why called Truth? Because it tells man the truth of his spiritual state; it shews him his state, deals plainly with him, and sets his sins in order before him. So that, my dear children, the Light, Spirit, Grace, and Truth, are not divers principles, but divers words or denominations given to one eternal power and heavenly principle in you, though not of you, but of God, according to the manifestation or operation thereof in the servants of God of old time: Light, to discover and give discerning: Spirit, to quicken and enliven: Grace, to wit, the love of God: Truth, because it tells man the truth of his condition, and redeems him from the error of his ways: that as darkness, death, sin, and error, are the same; so Light, Spirit, Grace, and Truth are the same.

§. IV. This is that which is come by Christ: and a measure of this Light, Spirit, Grace, and Truth, is given to every man and woman to see their way to go by. This is that which distinguishes FRIENDS from all other societies, as they are found walking in the same, which leads out of the vain honours, compliments, lusts, and pleasures of the world.

O my dear children ! this is the pearl of price : part with all for it, but never part with it for all the world. This is the Gospel leaven to leaven you ; that is, sanctify and season you in body, soul, and spirit, to God your heavenly Father's use and service, and your own lasting comfort. Yea, this is the divine and incorruptible seed of the kingdom, of which, all truly regenerate men and women, Christians of Christ's making are born. Receive it into your hearts, give it room there, let it take deep root in you, and you will be fruitful unto God in every good word and work. As you take heed to it, and the holy enlightenings and motions of it, you will have a perfect discerning of the spirit of this world, in all its appearances in yourselves and others ; the motions, temptations, and workings of it, as to pride, vanity, covetousness, revenge, uncleanness, hypocrisy, and every evil way ; you will see the world in all its shapes and features ; and you will be able to judge the world by it, and the spirit of the world in all its appearances ; you will see, as I have done, that there is much to deny, much to suffer, and much to do ; and you will see, that there is no power or virtue but in the Light, Spirit, Grace, and Truth of Christ to carry you through the world to God's glory, and your everlasting peace.

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Yea, you will see what religion is from above, and what is from below ; what is of God's working, and of man's making and forcing ; also, what ministry is of his Spirit and giving, and what of man's studying, framing, and imposing. You will, I say, discern the rise, nature, tokens, and fruits of the true from the false ministry ; and what worship is spiritual, and what carnal ; and what honour is of God, and what that honour is, which is from below of men ; yea ; fallen men, that the Jews and the world so generally love, and which is spoken against in John v. 44. you will see the vain and evil communication that corrupts good manners ; the snares of much company and business ; and especially the danger of the friendship of this present evil world. And you will also see, that the testimony the eternal God hath brought our poor Friends unto ; as to religion, worship, truth-speaking, ministry, plainness, simplicity, and moderation in apparel, furniture, food, salvation, as you may read in their writings, from the very beginning ; is a true and heavenly testimony of his mind, will, work, and dispensation in this last age of the world to mankind, being the revival of true primitive Christianity : where your most tender father prays that you may be kept ; and

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charges you to watch, that you may be preserved in the faith and practice of that blessed testimony; and count it no small mercy from God, nor honour to you, that you come of parents that counted nothing too dear or near to part with, nor too great to do or suffer, that they might approve themselves to God, and testify their love to his most precious truth in the inward parts, in their generation. And I do also charge you, my dear children, to retain in your remembrance those worthy ancients in the work of Christ, who remained alive to your day and memory, and yet remain to your knowledge; more especially that man of God and prince in Israel, the first-born and begotten of our day and age of Truth, and the first and the great early instrument of God amongst us, GEORGE FOX. And what you have heard, seen, and observed, of those heavenly worthies, their holy wisdom, zeal, love, labours, and sufferings, and particular tenderness to you, treasure up for your children after you; and tell them what you have heard, seen and known, of the servants and work of God, and progress thereof, as an holy, exemplary, and edifying tradition unto them. And be sure, that you forsake not the assembling yourselves with God's people, as the manner of some was, Heb.

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x. 25. and is at this day : especially among young people, the children of some Friends, whom the love of this present evil world hath hurt and cooled in their love to God and his Truth. But do you keep close to meetings, both of worship, and business of the church, when of an age and capacity proper for it ; and that not out of novelty, formality, or to be seen of men, but in pure fear, love, and conscience to God your Creator, as the publick, just, and avowed testimony of your duty and homage to Him : in which be exemplary, both by timely coming, and a reverent and serious deportment during the assembly : in which be not weary, or think the time long till it be over, as some did of the sabbaths of old time ; but let your eye be to Him you come to wait upon and serve, and do what you do as to Him, and He will be your refreshment and reward ; for you shall return with the seals and pledges of his love, mercy, and blessings.

§. V. Above all things, my dear children, as to your communion and fellowship with Friends, be careful to keep the unity of the faith in the bond of peace. Have a care of reflectors, detractors, back-biters, that undervalue and undermine brethren behind their backs ; or flight the good and whole-

some order of Truth for the preserving things quiet, sweet, and honourable in the church. Have a care of novelties, and airy changeable people, the conceited, censorious, and puffed up; who at last have always shewn themselves to be clouds without rain, and wells without water, that will rather disturb and break the peace and fellowship of the church where they dwell, than not have their wills and ways take place. I charge you, in the fear of the living God, that you carefully beware of all such; mark them, as the apostle says, Rom. xvi. 17. and have no fellowship with them; but to advise, exhort, intreat, and finally reprove them, Eph. v. 11. For God is and will be with his people, in this holy dispensation we are now under, and which is now amongst us, unto the end of days: it shall grow and increase in gifts, graces, power and lustre; for it is the last and unchangeable one: and blessed are your eyes, if they see it, and your ears, if they hear it, and your hearts, if they understand it; which I pray that you may, to God's glory and your eternal comfort.

§. VI. Having thus expressed myself to you, my dear children, as to the things of God, his truth and kingdom, I refer you to his Light, Grace, Spirit and Truth within you,

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and the Holy Scriptures of Truth without you; which from my youth I loved to read, and were ever blessed to me, and which I charge you to read daily; the Old Testament for history chiefly, the Psalms for meditation and devotion, the Prophets for comfort and hope, but especially the New Testament for doctrine, faith, and worship: for they were given forth by holy men of God in divers ages, as they were moved of the Holy Spirit; and are the declared and revealed mind and will of the Holy God to mankind under divers dispensations; and they are certainly able to make the man of God perfect, through faith, unto salvation; being a true and clear testimony to the salvation that is of God, through Christ the second Adam, the Light of the world, the quickening Spirit, who is full of Grace and Truth; whose Light, Grace, Spirit and Truth bear witness to them in every sensible soul; as they frequently, plainly, and solemnly bear testimony to the Light, Spirit, Grace and Truth, both in himself, and in and to his people, to their sanctification, justification, redemption and consolation; and in all men to their visitation, reproof, and conviction in their evil ways. I say, having thus expressed myself in general, I refer you, my dear children, to the Light and

Spirit of Jesus that is within you, and to the Scriptures of Truth without you, and such other testimonies to the one same eternal Truth, as have been borne in our day; and shall now descend to particulars, that you may more directly apply what I have said in general, both as to your religious and civil direction in your pilgrimage upon earth.



CHAP. II.

§. I. I WILL begin here also with the beginning of time, the morning. So soon as you wake, retire your mind into a pure silence from all thoughts and ideas of worldly things; and in that frame wait upon God, to feel his good presence to lift up your hearts to Him, and commit your whole self into his blessed care and protection. Then rise, if well, immediately. Being drest, read a chapter or more in the Scriptures, and afterwards dispose yourselves for the business of the day; ever remembering that God is present, the overseer of all your thoughts, words, and actions; and demean yourselves, my dear children, accordingly; and do not you dare to do that in his holy

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all-seeing presence, which you would be ashamed a man, yea, a child, should see you do. And as you have intervals from your lawful occasions, delight to step home, within yourselves I mean, and commune with your own hearts, and be still; and, as Nebuchadnezzar said on another occasion, "One like the Son of God" you shall find and enjoy with you and in you; a treasure the world knows not of; but is the aim, end, and diadem of the children of God. This will bear you up against all temptations, and carry you sweetly and evenly through your day's business; supporting you under disappointments, and moderating your satisfaction in success and prosperity. The evening come, read again the Holy Scripture, and have your times of retirement, before you close your eyes, as in the morning; that so the Lord may be the Alpha and Omega of every day of your lives. And if God bless you with families, remember good Joshua's resolution, Josh. xxiv. 15. "But as for me and my house, we will serve the Lord."

§. II. Fear God; shew it in desire, restraining, and doing: keep the inward watch, keep a clear soul, and a light heart. Mind an inward sense upon doing any thing. When you read the Scripture, remark the

notablest places, as your spirits are most touched and affected, in a common-place book, with that sense or opening which you receive; for they come not by study, or in the will of man, no more than the Scripture did; and they may be lost by carelessness, and over-growing thoughts and businesses of this life: so in pursuing any other good or profitable book; yet rather meditate than read much. For the spirit of a man knows the things of a man, and with that spirit, by observation, of the tempers and actions of men you see in the world, and looking into your own spirits, and meditating thereupon, you will have a deep and a strong judgment of men and things. For, from what may be, what should be, and what is most probable or likely to be, you can hardly miss in your judgment of human affairs; and you have a better Spirit than your own, in reserve for a time of need, to pass the final judgment in important matters.

§. III. In conversation, mark well what others say or do, and hide your own mind, at least till last; and then open it as sparingly as the matter will let you. A just observance and reflection upon men and things, give wisdom; those are the great books of learning seldom read. The laborious bee

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draws honey from every flower. Be always on your watch, but chiefly in company; then be sure to have your wits about you, and your armour on: speak last and little, but to the point. Interrupt none, anticipate none, read Prov. x. 8. 13. "Be quick to hear, slow to speak." Prov. xvii. 27, "It gives time to understand, and ripens an answer." Affect not words, but matter, and chiefly to be pertinent and plain; truest eloquence is plainest; and brief speaking, I mean brevity and clearness to make yourselves easily understood by every body, and in as few words as the matter will admit of, is the best.

§. IV. Prefer the aged, the virtuous, and the knowing; and choose those that excel, for your company and friendship; but despise not others.

§. V. Return no answer to anger, unless with much meekness, which often turns it away: but rarely make replies, less rejoinders, for that adds fuel to fire. It is a wrong time to vindicate yourselves, the true ear being then never open to hear it. Men are not themselves, and know not well what spirits they are of. Silence to passion, prejudice, and mockery, is the best answer, and often conquers what resistance inflames.

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§. VI. Learn and teach your children fair writing, and the most useful parts of mathematicks, and some business when young, whatever else they are taught.

§. VII. Cast up your incomes, and live on half; if you can, one-third; reserving the rest for casualties, charities, portions.

§. VIII. Be plain in clothes, furniture, and food, but clean; and then the coarser the better: the rest is folly, and a snare. Therefore next to sin, avoid daintiness and choiceness about your persons and houses; for if it be not an evil in itself, it is a temptation to it; and may be accounted a nest for sin to brood in.

§. IX. Avoid differences; what are not avoidable refer; and keep awards strictly, and without grudgings. Read Prov. xviii. 17, 18. xxv. 8. Matt. v. 38 to 41. I Cor. i. 10 to 13. It is good counsel.

§. X. Be sure draw your affairs into as narrow a compass as you can, and in method and proportion, time and other requisites proper for them.

§. XI. Have very few acquaintance, and fewer intimates, but of the best in their kind.

§. XII. Keep your own secrets, and do not covet others; but if trusted, never reveal them, unless mischievous to somebody:

nor then, before warning to the party to desist and repent. Prov. xi. 13. xxv. 9, 10.

§. XIII. Trust no man with the main chance, and avoid to be trusted.

§. XIV. Make few resolutions, but keep them strictly.

§. XV. Prefer elders and strangers on all occasions; be rather last than first in convenience and respect; but first in all virtues.

§. XVI. Have a care of trusting to after games, for then there is but one throw for all; and precipices are ill places to build upon. Wisdom gains time, is before-hand, and teaches to choose seasonably and pertinently; therefore ever strike while the iron is hot. But if you lose an opportunity, it differs in this from a relapse; less caution, and more resolution and industry, must recover it.

§. XVII. Above all, remember your Creator; remember yourselves and your families, when you have them, in the youthful time and fore part of your life: for good methods and habits obtained then, will make you easy and happy the rest of your days. Every estate has its snare; youth and middle age, pleasure and ambition; old age, avarice: remember I tell you, that man is a slave where either prevails. Beware of the pernicious lusts of the eye, and

of the flesh, and the pride of life, 1 John ii. 15, 16, 17. which are not of the Father, but of the world. Get higher and nobler objects for your immortal part, O my dear children, and be not tied to things without you; for then you can never have the true and free enjoyment of yourselves to better things; no more than a slave in Algiers has of his house or family in London. Be free, live at home, in yourselves I mean, where lie greater treasures hid than in the Indies. The pomp, honour, and luxury of the world are the cheats, and the unthinking and inconsiderate are taken by them. But the retired man is upon higher ground, he sees and is aware of the trick, contemns the folly, and bemoans the deluded. This very consideration, doubtless, produced those two passions in the two greatest Gentiles of their time, Democritus and Heraclitus, the one laughing, the other weeping, for the madness of the world, to see so excellent and reasonable a creature as man, so meanly trifling, and slavishly employed.

§. XVIII. Choose God's trades before mens; Adam was a gardener, Cain a plowman, and Abel a grazier or shepherd. These began with the world, and have least of snare, and most of use. When Cain

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became murderer, as a * witty man said, he turned a builder of cities, and quitted his husbandry. Mechanicks, as handicrafts, are also commendable; but they are but a second brood, and younger brothers. " If grace employ you not, let nature and useful arts; but avoid curiosity there also, for it devours much time to no profit. I have seen a ceiling of a room, that cost half as much as the house; a folly and sin too.

§. XIX. Have but few books, but let them be well chosen and well read, whether of religious or civil subjects. Shun fantastick opinions; measure both religion and learning by practice; reduce all to that, for that brings a real benefit to you, the rest is a thief and a snare. And indeed, reading many books is but taking off the mind too much from meditation. Reading yourselves and nature, in the dealings and conduct of men, is the truest human wisdom. The spirit of a man knows the things of a man, and more true knowledge comes by meditation and just reflection than by reading; for much reading is an oppression of the mind, and extinguishes the natural

* Cowley, in his Works on Agriculture.

candle: which is the reason of so many senseless scholars in the world.

§. XX. Do not that which you blame in another. Do not that to another, which you would not another should do to you. But, above all, do not that in God's sight you would not man should see you do.

§. XXI. And that you may order all things profitably, divide your day; such a share of time for your retirement and worship of God: such a proportion for your business; in which, remember to ply that first which is first to be done; so much time for yourselves, be it for study, walking, visit, &c. In this be first, and let your friends know it, and you will cut off many impertinences and interruptions, and save a treasure of time to yourselves, which people most unaccountably lavish away. And to be more exact, for much lies in this, keep a short journal of your time, though a day require but a line; many advantages flow from it.

§. XXII. Keep close to the meetings of God's people: wait diligently at them, to feel the heavenly life in your hearts. Look for that more than words in ministry, and you will profit most. Above all, look to the Lord, but despise not instruments, man

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or woman, young or old, rich or poor, learned or unlearned.

§. XXIII. Avoid discontented persons, unless to inform or reprove them. Abhor detraction, the sin of fallen angels, and the worst of fallen men.

§. XXIV. Excuse faults in others, own them in yourselves, and forgive them against yourselves: as you would have your heavenly Father and Judge forgive you. Read Prov. xvii. 9. and Matt. vi. 14, 15. Christ returns and dwells upon that passage of his prayer, above all the rest, forgiveness: the hardest lesson to man, that of all other creatures most needs it,

§. XXV. Be natural; love one another; and remember, that to be void of natural affection is a mark of apostacy set by the apostle, 2 Tim. iii. 3. Let not time, I charge you, wear out nature; it may kindred, according to custom, but it is an ill one; therefore follow it not; it is a great fault in families at this day; have a care of it, and shun that unnatural carelessness. Live as near as you can, visit often, correspond oftener, and communicate with kind hearts to one another, in proportion to what the Lord gives you; and do not be close, nor hoard up from one another, as if you had no right or claim in one another,

and did not descend of one most tender father and mother.

§. XXVI. What I write is to yours, as well as you, if God gives you children; and in case a prodigal should ever appear among them, make not his folly an excuse to be strange or close, and so to expose such an one to more evil; but shew bowels, as * John did to the young man that fell into ill company, whom with love he reclaimed; after His example, that sends his sun and rain upon all.

§. XXVII. Love silence, even in the mind; for thoughts are to that, as words to the body, troublesome: much speaking, as much thinking, spends; and in many thoughts, as well as words, there is sin. True silence is the rest of the mind, and is to the spirit, what sleep is to the body, nourishment and refreshment. It is a great virtue, it covers folly, keeps secrets, avoids disputes, and prevents sin. See Job xiii. 5. Prov. x. 19. xii. 13. xiii. 3. xvii. 28. xviii. 6, 7.

§. XXVIII. The wisdom of nations lies in their proverbs, which are brief and pithy; collect and learn them, they are notable measures and directions for human

* Euseb. Ecc. Hist. Lib. iii. Cap. xxiii.

life; you have much in little; they save time in speaking; and, upon occasion, may be the fullest and safest answers.

§. XXIX. Never meddle with other folks business, and less with the publick; unless called to the one by the parties concerned, in which move cautiously and uprightly; and required to the other by the Lord, in a testimony for his name and truth: remembering that old, but most true and excellent proverb, 'Bene qui latuit, bene vixit. He lives happily, that lives hiddenly or privately;' for he lives quietly. It is a treasure to them that have it: study it, get it, keep it; too many miss it that might have it; the world knows not the value of it. It doubles man's life, by giving him twice the time to himself, that a large acquaintance or much business will allow him.

§. XXX. Have a care of resentment, or taking things amiss, a natural, ready, and most dangerous passion; but be apter to remit than resent; it is more Christian and wise. For as softness often conquers, where rough opposition fortifies; so resentment, seldom knowing any bounds, makes many times greater faults than it finds: for some people have out-resented their wrong so far, that they made themselves faultier by it; by which they cancel the debt through

a boundless passion, overthrow their interest and advantage, and become debtor to the offender.

§. XXXI. Rejoice not at the calamity of any, though they be your enemies, Prov. xvii. 5. xxiv. 17.

§. XXXII. Envy none. It is God that maketh rich and poor, great and small, high and low, Psal. xxxviii. 1. Prov. iii. 31. xxiii. 17. xxiv. 1. Pf. cvii. 40, 41.

§. XXXIII. Be intreatable. Never aggravate. Never revile, or give ill names; it is unmannerly, as well as unchristian. Remember Matt. v. 22. where it is said, "He that calls his brother fool, is in danger of hell fire."

§. XXXIV. Be not morose or conceited; one is rude, the other troublesome and nauseous.

§. XXXV. Avoid questions and strife; it shews a busy and contentious disposition.

§. XXXVI. Add no credit to a report upon conjecture; nor report to the hurt of any. See Exod. xxiii. 1. Psal. xv. 3.

§. XXXVII. Beware of jealousy, except it be godly, for it devours love and friendship; it breaks fellowship, and destroys the peace of mind. It is a groundless and evil surmise.

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§. XXXVIII. Be not too credulous; read Prov. xiv. 15. Caution is a medium, I recommend it.

§. XXXIX. Speak not of religion, neither use the name of God, in a familiar manner.

§. XL. Meddle not with government; never speak of it; let others say or do as they please. But read such books of law as relate to the office of a justice, a coroner, sheriff, and constable; also the doctor and student; some book of clerkship, and a treatise of wills; to enable you about your own private business only, or a poor neighbour's. For it is a charge I leave with you and yours, "Meddle not with the publick, neither business nor money;" but understand how to avoid it, and defend yourselves upon occasion against it. For much knowledge brings sorrow, and much doing more. Therefore know God, know yourselves; love home, know your own business, and mind it, and you will have more time and peace than your neighbours.

§. XLI. If you incline to marry, then marry your inclination rather than your interest: I mean what you love, rather than what is rich. But love for virtue, temper, education, and person, before wealth or quality, and be sure you are beloved again.

In all which be not hasty, but serious: lay it before the Lord, proceed in his fear, and be you well advised. And when married, according to the way of God's people used amongst Friends, out of whom only choose, strictly keep covenant; avoid occasion of misunderstanding, allow for weaknesses, and variety of constitution and disposition, and take care of shewing the least disgust or misunderstanding to others, especially your children. Never lie down with any displeasure in your minds, but avoid occasion of dispute and offence; overlook and cover failings. Seek the Lord for one another; wait upon him together morning and evening in his holy fear, which will renew and confirm your love and covenant; give way to nothing that would in the least violate it; use all means of true endearment, that you may recommend and please one another: remembering your relation and union is the figure of Christ to his church; therefore, let the authority of love only bear sway your whole life.

§. XII. If God give you children, love them with wisdom, correct them with affection, never strike in passion, and suit the correction to their age, as well as fault. Convince them of their error before you

chastise them, and try them; if they shew remorse before severity, never use that, but in case of obstinacy or impenitency. Punish them more by their understandings than the rod; and shew them the folly, shame, and undutifulness of their faults, rather with a grieved than an angry countenance; and you will sooner affect their natures, and with a nobler sense, than a servile and rude chastisement can produce. I know the methods of some are severe corrections for faults, and artificial praises when they do well, and sometimes rewards; but this course awakens passions worse than their faults: for one begets base fear, if not hatred, the other pride and vain glory; both of which should be avoided in a religious education of youth; for they equally vary from it, and deprave nature. There should be the greatest care imaginable, what impressions are given to children: that method which earliest awakens their understandings to love, duty, sobriety, just and honourable things, is to be preferred. Education is the stamp parents give their children; they pass for that they breed them, or less value perhaps, all their days. The world is in nothing more wanting and reprobable, both in precept and example: they do with their children, as with their souls, put them out

at livery for so much a year. They will trust their estates or shops with none but themselves; but for their souls and posterity they have less solicitude. But do you breed your children yourselves; I mean as to their morals, and be their bishops and teachers in the principles of conversation: as they are instructed, so they are likely to be qualified, and your posterity by their precepts and examples which they receive from yours. And were mankind herein more cautious, they would better discharge their duty to God and posterity; and their children would owe them more for their education than for their inheritances. Be not unequal in your love to your children, at least in the appearances of it: it is both unjust and indiscreet: it lessens love to parents, and provokes envy among children. Let them wear the same clothes, eat of the same dish, have the same allowance as to time and expence. Breed them to some employment, and give all equal but the eldest: and to the eldest a double portion is very well. Teach them also frugality, and they will not want substance for their posterity. A little beginning, with industry and thrift, will make an estate; but there is a great difference between saving and sordid. Be not scanty any more than superfluous; but

rather make bold with yourselves, than be straight to others; therefore let your charity temper your frugality and theirs.

What I have writ to you, I have writ to your children and theirs.

§. XLIII. Servants you will have, but remember, the fewer the better, and those rather aged than young; you must make them such, or dispose of them often. Change is not good, therefore choose well, and the rather because of your children; for children, thinking they can take more liberty with servants than with their parents, often choose the servants company, and if they are idle, wanton, ill examples, children are in great danger of being perverted. Let them therefore be Friends, and such as are well recommended: let them know their business, as well as their wages; and as they do the one, pay them honestly the other. Though servants, yet remember they are brethren in Christ, and that you also are but stewards, and must account to God. Wherefore, let your moderation appear unto them, and that will provoke them to diligence for love rather than fear; which is the truest and best motive to service. In short, as you find them, so keep, use, and reward them, or dismiss them.

§. XLIV. Distrust is of the nature of jealousy, and must be warily entertained upon good grounds, or it is injurious to others, and, instead of safe, troublesome to you. If you trust little, you will have but little cause to distrust; yet I have often been whispered in myself of persons and things at first sight and motion, that hardly ever failed to be true; though by neglecting the sense, or suffering myself to be urged or importuned from it, I have more than once failed of my expectation. Have therefore a most tender and nice regard to those first sudden and unpremeditated sensations.

§. XLV. For your conduct in your business, and in the whole course of your life, though what I have said to you, and recommended you to, might be sufficient; yet I will be more particular, as to those good and gracious qualifications I pray God Almighty to season and accomplish you with, to his glory, and your temporal and eternal felicity.

CHAP. III.

§. I. **BE** humble : it becomes a creature, a depending and borrowed being, that lives not of itself, but breathes in another's air, with another's breath, and is accountable for every moment of time, and can call nothing its own, but is absolutely a tenant at will of the great Lord of heaven and earth. And of this excellent quality you cannot be wanting, if you dwell in the holy fear of the omnipresent and all-seeing God ; for that will shew you your vileness, and his excellency ; your meanness, and his majesty ; and withal, the sense of his love to such poor worms, in the testimonies he gives of his daily care, mercy, and goodness, that you cannot but be abased, laid low, and humble : I say, the fear and love of God begets humility, and humility fits you for God and men. You cannot step well amiss, if this virtue dwell but richly in you, for then God will teach you. The humble he teacheth his ways, and they are all pleasant and peaceable to his children : yea, he " giveth grace to the humble, but resisteth the proud," Jam. iv. 6. 1 Pet. v. 5. " He regardeth the proud afar off," Psal. cxxxviii. 6. They shall not come near

him, nor will he hear them in the day of their distress, read Prov. xi. 2. xv. 33. xvi. 18, 19. Humility seeks not the last word, nor first place; she offends none, but prefers others, and thinks lowly of herself; is not rough or self-conceited, high, loud, or domineering: blessed are they that enjoy her. "Learn of me, said Christ, for I am meek and lowly in heart." He washed his disciples feet, John xiii. Indeed himself was the greatest pattern of it. Humility goes before honour, Prov. xviii. 12. There is nothing shines more clearly through Christianity than humility; of this the holy author of it is the greatest instance. He was humble in his incarnation; for he that thought it no robbery to be equal with God, humbled himself to become a man, and many ways made himself of no reputation. As first, in his birth or descent, it was not of the princes of Judah, but a virgin of low degree, the espoused of a carpenter; and so she acknowledges in her heavenly anthem, or ejaculation, Luke i. 47, 48, 52. speaking of the great honour God had done her: "And my Spirit hath rejoiced in God my Saviour; for he hath regarded the low estate of his handmaiden; he has put down the mighty from their seats, and exalted them of low degree." Secondly, He was hum-

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ble in his life : he kept no court but in deserts and mountains, and in solitary places ; neither was he served in state, his attendants being of the mechanick size. By the miracles he wrought, we may understand the food he eat, viz. barley bread and fish ; and it is not to be thought there was any curiosity in dressing them. And we have reason to believe his apparel was as moderate as his table. Thirdly, He was humble in his sufferings and death ; he took all affronts patiently, and in our nature triumphed over revenge ; he was despised, spit upon, buffeted, whipt, and finally crucified between thieves, as the greatest malefactor ; yet he never reviled them, but answered all in silence and submission, pitying, loving, and dying for those by whom he was ignominiously put to death. O mirror of humility ! Let your eyes be continually upon it, that you may see yourselves by it. Indeed his whole life was one continued great act of self-denial : and because he needed it not for himself, he must needs do it for us ; thereby " leaving us an example that we should follow his steps," 1 Pet. ii. 21. And as he was, we should be, in this world, according to the beloved disciple, 1 John ii. 6. so what he did for us, was not to excuse but excite our humility. For as he is like

God, we must be like him; and that the froward, the contentious, the revengeful, the striker, the dueller, &c. cannot be said to be of that number, is very evident. And the more to illustrate this virtue, I would have you consider the folly and danger of pride, its opposite: for this it was that threw the angels out of heaven, man out of paradise, destroyed cities and nations, was one of the sins of Sodom, Ezek. xvi. 49. the destruction of Assyria and Israel, Isai. iii. 16. and the reason given by God for his great vengeance upon Moab and Ammon, Zeph. ii. 9, 10. Besides, pride is the vainest passion that can rule in man, because he has nothing of his own to be proud of; and to be proud of another's, shews want of wit and honesty too. He did not only not make himself, but is born the nakedest and most helpless of almost all creatures. Nor can he add to his days, or stature, or so much as make one hair of his head white or black. He is so absolutely in the power of another, that, as I have often said, he is at best but a tenant at will of the great Lord of all; holding life, health, substance and every thing, at his sovereign disposal: and the more man enjoys, the less reason he has to be proud; because he is the more indebted and engaged to thankfulness and humility.

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Wherefore avoid pride, as you would avoid the devil; remembering you must die, and consequently those things must die with you that could be any temptation to pride; and that there is a judgment follows, at which you must give an account, both for what you have enjoyed and done.

§. II. From humility springs meekness. Of all the rare qualities of wisdom, learning, valour, &c. with which Moses was endued, he was denominated by his meekness: this gave the rest a lustre they must otherwise have wanted. The difference is not great between these excellent graces; yet the Scripture observes some. God will teach the humble his way, and guide the meek in judgment. It seems to be humility perfectly digested, and from a virtue become a nature. A meek man is one that is not easily provoked, yet easily grieved; not peevish or testy, but soft, gentle, and inoffensive. O blessed will you be, my dear children, if this grace adorn you! There are divers great and precious promises to the meek in Scripture. That God "will clothe the meek with salvation; and blessed are they, for they shall inherit the earth," Psal. xxxvii. 11. Matt. v. 5. Christ presses it in his own example, "Learn of me, for I am meek," &c. Matt. xi. 29. And requires

his to become as little children, in order to salvation, Matt. xviii. 3. and "A meek and quiet spirit is of great price with the Lord," 1 Pet. iii. 4. It is a fruit of the spirit, Gal. v. 22, 23. exhorted to, Eph. iv. 2. Col. iii. 12. Tit. iii. 2. and many places more, to the same effect.

§. III. Patience is an effect of a meek spirit, and flows from it: it is a bearing and suffering disposition; not cholerick or soon moved to wrath, or vindictive; but ready to hear and endure too, rather than be swift and hasty in judgment or action. Job is as much famed for this, as was Moses for the other virtue. Without it there is no running the Christian race, or obtaining the heavenly crown; without it there can be no experience of the work of God, Rom. v. 3, 4, 5. for patience worketh, faith the apostle, experience; and hope of an eternal recompence; for experience worketh that hope. Therefore, says James, "Let patience have its perfect work," Jam. i. 4. It is made the saints excellency; here is the patience of the saints, Rev. xiii. 10. It is joined with the kingdom of Christ, Rev. i. 9. read Luke xxi. 19. "In patience possess your souls," Rom. xii. 12. xv. 4. 2 Cor. vi. 4. 1 Thess. v. 14. "Be patient towards all men," Tit. ii. 2. Heb. vi. 12. x. 36. which

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shews the excellency and necessity of patience, as that does the true dignity of a man. It is wise, and will give you great advantage over those you converse with, on all accounts; for passion blinds men's eyes, and betrays men's weakness; patience sees the advantage, and improves it. Patience inquires, deliberates, and brings to a mature judgment; through your civil as well as Christian course, you cannot act wisely and safely without it; therefore I recommend this blessed virtue to you.

§. IV. Shew mercy whenever it is in your power; that is, forgive, pity, and help; for so it signifies. Mercy is one of the attributes of God, Gen. xix. 19. Exod. xx. 6. Psal. lxxxvi. 15. Jer. iii. 12. It is exalted in Scripture above all his works, and is a noble part of his image in man. God hath recommended it, Hof. xii. 6. "Keep mercy and judgment, and wait on the Lord." God hath shewn it to man, and made it his duty, Mic. vi. 8. "He hath shewed thee, O man, what is good: and what doth the Lord require of thee, but to do justly, and to love mercy, and to walk humbly," or, to humble thyself to walk with thy God. A short but ample expression of God's love, and man's duty (happy are you if you mind it) in which

you see mercy is one of the noblest virtues. Christ has a blessing for them that have it, "Blessed are the merciful, Matt. v. for they shall find mercy;" a strong motive indeed. In Luke vi. 35, 36. he commands it. "Be you merciful, as your Father is merciful." He bid the Jews, that were so over-righteous, but so very unmerciful, learn what this meaneth: "I will have mercy, and not sacrifice," Matt. ix. 13. He hit them in the eye. And in his parable of the lord and his servants, he shews what will be the end of the unmerciful steward, Matt. xviii. 34, 35. that having been forgiven much by his master, would not forgive a little to his fellow-servant. Mercy is a great part of God's law, Exod. xxiii. 4, 5. It is a material part of God's true fast, Isai. lviii. 6, 7. It is a main part of God's covenant, Jer. xxxi. 34. Heb. viii. 12. And the reason and rule of the last judgment, Matt. xxv. 31. to the end: pray read it. It is a part of the undefiled religion, Jam. i. 27. iii. 17. Read Prov. xiv. 21, 22. But the merciful man's mercy reaches further, even to his beast; then surely to man, his fellow-creature, he shall not want it. Wherefore, I charge you, oppress nobody, man nor beast. Take no advantage upon the unhappy, pity the af-

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sifted, make their case your own, and that of their wives and poor innocent children the condition of yours; and you cannot want sympathy, bowels, forgiveness, nor a disposition to help and succour them to your ability. Remember, it is the way for you to be forgiven and helped in time of trial. Read the Lord's prayer, Luke xi. Remember the nature and goodness of Joseph to his brethren; follow the example of the good Samaritan, and let Edom's unkindness to Jacob's stock, Obad. 10. 16. and the heathen's to Israel, Zech. i. 21. ii. 8, 9. be a warning to you. Read also Prov. xxv. 21, 22. Rom. xii. 19, 20.

§. V. Charity is a near neighbour to mercy. It is generally taken to consist in this, Not to be censorious, and to relieve the poor. For the first, remember you must be judged, Matt. vii. 1. And for the last, remember you are but stewards. "Judge not, therefore, lest you be judged." Be clear yourselves before you sling the stone. Get the beam out of your own eye: it is humbling doctrine, but safe. Judge, therefore, at your own peril; see it be righteous judgment, as you will answer it to the great Judge. This part of charity also excludes whisperings, back-biting, tale-bearing, evil-surmising: most pernicious

follies and evils, of which beware. Read I Cor. xiii. For the other part of charity, relieving the poor, it is a debt you owe to God : you have all you have or may enjoy, with the rent-charge upon it. The saying is, that he who gives to the poor, lends to the Lord ; but it may be said, not improperly, the Lord lends to us to give to the poor. They are at least partners by Providence with you, and have a right you must not defraud them of. You have this privilege indeed, when, what, and to whom ; and yet, if you heed your guide, and observe the object, you will have a rule for that too.

I recommend little children, widows, infirm and aged persons, chiefly to you ; spare something out of your own belly, rather than let theirs go pinched. Avoid that great sin of needless expence on your persons and on your houses, while the poor are hungry and naked. My bowels have often been moved, to see very aged and infirm people, but especially poor helpless children, lie all night, in bitter weather, at the thresholds of doors in the open streets for want of better lodging. I have made this reflection, " If you were so exposed, how hard " would it be to endure ? " The difference between our condition and theirs has drawn

from me humble thanks to God, and great compassion and some supply to those poor creatures. Once more, Be good to the poor. What do I say? Be just to them, and you will be good to yourselves: think it your duty, and do it religiously. Let the moving passage, Matt. xxv. 35. to the end, live in your minds: "I was an hungry, and thirsty, and naked, sick, and in prison, and you administered unto me;" and the blessing that followed: also what he said to another sort, "I was an hungry, and thirsty, and naked, and sick, and in prison, and you administered not unto me;" for a dreadful sentence follows to the hard-hearted world. "Wo be to them that take the poor's pledge," Ezek. xviii. 12, 13. or eat up the poor's right. O devour not their part! less lay it out in vanity, or lay it up in bags, for it will curse the rest. Hear what the Psalmist says, Psal. xli. "Blessed is he that considereth the poor, the Lord will deliver him in time of trouble: the Lord will preserve and keep him alive, and he shall be blessed upon the earth: and thou wilt not deliver him into the will of his enemies: the Lord will strengthen him upon the bed of languishing: thou wilt make all his bed in his sickness." This is the reward of being faithful stewards and

treasurers for the poor of the earth. Have a care of excuses, they are I know ready at hand; but read Prov. iii. 27, 28. "With-hold not good from them to whom it is due, when it is in the power of thine hand to do it. Say not unto thy neighbour, Go and come again, and to-morrow I will give, when thou hast it by thee." Also bear in mind Christ's doctrine, Matt. v. 42. "Give to him that asketh thee; and from him that would borrow of thee, turn not thou away." But above all, remember the poor woman that gave her mite: which Christ preferred above all, because she gave all; but it was to God's treasury, Mark xii. 42, 43, 44.

§. VI. Liberality or bounty is a noble quality in man, entertained of few, yet praised of all; but the covetous dislike it, because it reproaches their sordidness. In this she differs from charity, that she has sometimes other objects, and exceeds in proportion: for she will cast her eye on those that do not absolutely want, as well as those that do; and always outdoes necessities and services. She finds out virtue in a low degree, and exalts it. She eases their burden that labour hard to live: many kind and generous spells such find at her hand, that do not quite want, whom she thinks worthy. The decayed are sure to hear of

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her. She takes one child, and puts out another, to lighten the load of overcharged parents; more to the fatherless. She shews the value of services in her rewards; and is never debtor to kindneses; but will be creditor on all accounts. Where another gives sixpence, the liberal man gives his shilling; and returns double the tokens he receives. But liberality keeps temper too; she is not extravagant any more than she is fordid: for she hates niggard's feasts as much as niggard's fasts: and as she is free, and not starched; so she is plentiful, but not superfluous and extravagant. You will hear of her in all histories, especially in scripture, the wisest as well as best of books: her excellency and her reward are there. She is commanded and commended, Deut. xv. 3, 4. 7, 8. and Psal. xxxvii. 21. 26. "The righteous sheweth mercy and giveth; and the good man is ever merciful and lendeth. He shews favour and lendeth, and disperseth abroad," Psal. cxii. 5. 9. "There is that scattereth, and yet increaseth; and there is that withholdeth more than is meet, but it tendeth to poverty: the liberal soul shall be made fat," Prov. xi. 24, 25. "The bountiful eye shall be blessed," Prov. xxii. 9. The churl and liberal man are described, and a promise to

the latter, that his liberality shall uphold him, Isa. xxxii. 7, 8. Christ makes it a part of his religion, and the way to be the children of the Highest; read Luke vi. 34, 35. to lend and not receive again, and this to enemies as well as friends; yea, to the unthankful and to the evil: no exception made, no excuse admitted. The apostle Paul, 2 Cor. ix. 5. 10. enjoins it, threatens the strait-hand, and promises the open-hearted a liberal reward.

Wheresoever therefore, my dear children, liberality is required of you, God enabling of you, sow not sparingly nor grudgingly, but with a cheerful mind, and you shall not go without your reward; though that ought not to be your motive. But avoid ostentation, for that is using virtue to vanity, which will run you to profuseness, and that to want; which begets greediness, and that avarice, the contrary extreme: as men may go westward till they come east, and travel till they, and those they left behind them, stand antipodes, up and down.

§. VII. Justice or righteousness is another attribute of God, Deut. xxxii. 4. Psal. ix. 7, 8. v. 8. Dan. ix. 7. of large extent in the life and duty of man. Be just therefore, in all things, to all: to God as your Creator; render to him that which is his, your

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hearts; for that acknowledgment he has reserved to himself, by which only you are intitled to the comforts of this and a better life. And if he has your hearts, you have him for your treasure, and with him all things requisite to your felicity. Render also to Cæsar that which is his, lawful subjection; not for fear only, but conscience-sake; to parents, a filial love and obedience; to one another, natural affection; to all people, in doing as you would be done by. Hurt no man's name or person. Covet no man's property in any sort. Consider well of David's tenderness to Saul, when he sought his life, to excite your duty; and Ahab's unjust covetousness and murder of Naboth, to provoke your abhorrence of injustice. David, though anointed king, took no advantages: he believed, and therefore did not make haste; but left it to God to conclude Saul's reign, for he would not hasten it: a right method, and a good end; my dear children, God has shewn it you, and requires it of you.

Remember the tenth commandment, it was God that gave it, and will judge you by it. It comprehends restitution as well as acquisition, and especially the poor man's wages, Lev. xix. 13. Deut. xxiv. 14, 15. Jer. xxii. 13. Amos v. 11. Mal. iii. 5.

Samuel is a great and good example of righteousness, 1 Sam. xii. 3. He challenged the whole house of Israel: "Whom had he oppressed or defrauded?" The like did the apostle to the Corinthians, 2 Cor. vii. 2. He exhorted the Christians to be careful that they did not defraud, 1 Thes. iv. 6. for this reason, that God was the avenger of the injured. But as bad as it was, there must be no going to law amongst Christians, 1 Cor. vi. 7. To your utmost power, therefore, owe no one any thing but love, and that in prudence as well as righteousness; for justice gives you reputation, and adds a blessing to your substance: it is the best security you can have for it.

I will close this head with a few scriptures to each branch. To your superiors; "Submit to every ordinance of man for the Lord's sake," 1 Pet. ii. 13. "Obey those that have rule over you," Heb. xiii. 17. "Speak not evil of dignities, Jude 8. 2 Pet. ii. 10. "My son, fear thou the Lord and the King, and meddle not with them that are given to change," Prov. xxiv. 21.

To your parents; "Honour your father and your mother, that the days may be long in the land which the Lord your God shall give you," Exod. xx. 12. "Children, obey your parents, it is the first command

with promise," Ephes. vi. 1, 2. Great judgments follow those that disobey this law, and defraud their parents of their due: "Who so robbeth his father or his mother, and saith it is no transgression, the same is the companion of a destroyer," Prov. xxviii. 24. for such would destroy their parents if they could. It is charged by the prophet Ezekiel upon Jerusalem, as a mark of her wicked state: "In thee have thy princes set lightly by father and mother, oppressed strangers, and vexed fatherless and widows," Ezek. xxii. 6, 7.

To thy neighbour; hear what God's servants taught: "To do justice and judgment, is more acceptable to the Lord than sacrifice," Prov. xxi. 3. "Divers weights and measures are alike abomination unto the Lord," Levit. xix. 36. Deut. xxv. 13 to 16 inclusive. Prov. xi. 1. xx. 10. 23. Read Prov. xxii. 16. 22, 23. xxiii. 10. 11. Peruse the sixth of Micah: also Zech. viii. 16, 17. and especially the fifteenth Psalm, as a short but full measure of life, to give acceptance with God.

I have said but little to you of distributing justice, or being just in power or government; for I should desire you may never be concerned therein, unless it were upon your own principles, and then the less the

better, unless God require it from you. But if it ever be your lot, know no man after the flesh ; know neither rich nor poor, great nor small, nor kindred, nor stranger, but the cause, according to your understanding and conscience, and that upon deliberate inquiry and information. Read *Exod. xxiii.* from 1 to 10. *Deut. i. 16, 17. xvi. 19, 20. xxiv. 17. 2 Sam. xxiii. 3. Jer. xxii. 3, 4. Prov. xxiv. 23. Lam. iii. 35, 36. Hof. xii. 6. Amos viii. 4, 5, 6, 7, 8. Zeph. ii. 3. iii. 1. 3. Zech. vii. 9, 10. Jer. v. 4, 5, 6. viii. 6, 7.* which shew both God's commands and complaints, and man's duty in authority ; which, as I said before, wave industriously at all times, for privacy is freed from the clamour, danger, incumbrance, and temptation, that attends stations in government : never meddle with it, but for God's sake.

§. VIII. Integrity is a great and commendable virtue. A man of integrity is a true man, a bold man, and a steady man ; he is to be trusted and relied upon ; no bribes can corrupt him, no fear daunt him ; his word is slow in coming, but sure ; he shines brightest in the fire, and his friend hears of him most when he most needs him. His courage grows with danger, and conquers opposition by constancy. As he cannot be flattered or frightened into that he dislikes,

so he hates flattery and temporizing in others. He runs with the truth, and not with the times; with right, and not with might. His rule is strait; soon seen, but seldom followed: it hath done great things. It was integrity preferred Abel's offering, translated Enoch, saved Noah, raised Abraham to be God's friend, and father of a great nation, rescued Lot out of Sodom, blessed and increased Jacob, kept and exalted Joseph, upheld and restored Job, honoured Samuel before Israel, crowned David over all difficulties, and gave Solomon peace and glory, while he kept it: it was this preserved Mordecai and his people, and so signally defended Daniel among the lions, and the children in the flames, that it drew from the greatest king upon earth, and an heathen too, a most pathetical confession to the power and wisdom of the God that saved them, and which they served. Thus is the scripture fulfilled: "The integrity of the upright shall guide them," Prov. xi. 3. O my dear children, fear, love, and obey this great, holy, and unchangeable God, and you shall be happily guided, and preserved through your pilgrimage to eternal glory.

§. IX. Gratitude, or thankfulness, is another virtue of great lustre, and so esteemed

with God and all good men : it is an owning of benefits received, to their honour and service that confer them. It is indeed a noble sort of justice, and might, in a sense, be referred as a branch to that head; with this difference, though, that, since benefits exceed justice, the tie is greater to be grateful, than to be just; and consequently there is something baser and more reproachful in ingratitude than injustice. So that, though you are not obliged by legal bonds or judgments, to restitution with due interest, your virtue, honour, and humanity, are naturally pledges for your thankfulness; and by how much the less you are under external ties, esteem your inward ties so much the stronger. Those that can break them would know no bounds; for, make it a rule to you, the ungrateful would be unjust too, but for fear of the law. Always own therefore the benefits you receive, and then to choose, when they may most honour or serve those that conferred them. Some have lived to need the favours they have done; and should they be put to ask, where they ought to be invited? No matter if they have nothing to shew for it; they shew enough when they shew themselves to those they have obliged; and such see enough to induce their gratitude, when they

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see their benefactors in adversity : the less law, the more grace, and the stronger tie. It is an evangelical virtue, and works, as faith does, only by love : in this it exactly resembles a Christian state. We are not under the law, but under grace ; and it is by grace, and not by merit, that we are saved. But are our obligations the less to God, that he heaps his favours so undeservedly upon us ? surely no. It is the like here. That which we receive is not owed or compelled, but freely given ; so no tie but choice, a voluntary goodness without bargain or condition ; but has this therefore no security ? Yes, certainly, the greatest ; a judgment-writ, and acknowledged in the mind ; he is his to the altar with a good conscience ; but how long ? As long as he lives. The characters of gratitude, like those of friendship, are only defaced by death, else indelible. “ A friend loveth at all times,” says Solomon, Prov. xvii. 17. xxvii. 10. and “ thine own friend, and thy father's friend, forsake not.” It is injustice which makes gratitude a precept. There are three sorts of men that can hardly be grateful ; the fearful man, for in danger he loses his heart, with which he should help his friend ; the proud man, for he takes that virtue for a reproach. He that un-

willingly remembers he owes any thing to God, will not readily remember he is beholden to man. History lays it to the charge of some of this sort of great men, that, uneasy to see the authors of their greatness, they have not been quiet till they have accomplished the ruin of those that raised them. Lastly, the covetous man is as ill at it as the other two; his gold has spoiled his memory, and will not let him dare be grateful, though perhaps he owes the best part, at least the beginning of it, to another's favour. As there is nothing more unworthy in a man, so nothing in man so frequently reproached in scripture. How often does God put the Jews in mind of their forgetfulness and unthankfulness for the mercies and favours they received from him? Read Deut xxxii. 15. "Jesurun waxed fat, and kicked against God, grew unmindful, forgot and forsook his rock, that had done mighty things for him." Thus Moses, Deut. xxxi. 16, 17. Also Judges x. 11, 12, 13. and 1 Sam. viii. 8. David likewise in his lxxviii. cv. cvi. Psalms, gives an history of God's love to Israel, and their ingratitude. So Isa. xvii. 1 to 11. Likewise Jer. ii. 31, 32. v. 7 to 20. xv. 6. xvi. 10, 11, 12. 20, 21. xviii. 15. Hof. viii. 9. It is a mark of

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apostacy from Christianity, by the apostle,
2 Tim. iii. 2.

§. X. Diligence is another virtue useful and laudable among men: it is a discreet and understanding application of one's self to business; and avoids the extremes of idleness and drudgery; it gives great advantages to men; it loses no time, it conquers difficulties, recovers disappointments, gives dispatch, supplies want of parts, and is that to them, which a pond is to a spring; though it has no water of itself, it will keep what it gets, and is never dry. Though parts have the heels, this has the wind; and often wins the prize. Nor does it only concern handicrafts and bodily affairs; the mind is also engaged, and grows foul, rusty, and distempered without it. It belongs to you, throughout your whole man; be no more sauntering in your minds than in your bodies. And if you would have the full benefit of this virtue, do not baulk it by a confused mind. Shun diversions; think only of the present business till that be done. Be busy to purpose; for a busy man, and a man of business, are two different things. Lay your matters right, and diligence succeeds them, else pains is lost. How laborious are some to no purpose? Consider

your end well, suit your means to it, and then diligently employ them, and you will arrive where you would be, with God's blessing. Solomon praises diligence very highly: first, it is the way to wealth: "The diligent hand makes rich," Prov. x. 4. "The soul of the diligent shall be made fat," xiii. 4. There is a promise to it, and one of another sort to the sluggard, xxiii. 21. Secondly, it prefers men, xxii. 29. "Seest thou a man diligent in his business; he shall stand before kings." Thirdly, it preserves an estate: "Be thou diligent to know the state of thy flocks, and look well to thy herds; for riches are not for ever." Prov. xxvii. 23, 24. There is no living upon the principal, you must be diligent to preserve what you have, whether it be acquisition or inheritance, else it will consume. In short, the wise man advises, "Whatsoever thy hand finds to do, do it with thy might," Eccl. ix. 10. As it mends a temporal state, no spiritual one can be got or kept without it. Moses earnestly presses it upon the Israelites, Deut. iv. 9. and vi. 7. The apostle Paul commends it in the Corinthians, and Titus to them for that reason, 2 Cor. viii. 7. 22. So he does Timothy to the Philippians on the same account, and urges them to work out their salvation,

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Phil. ii. 12. 20, 21. Peter also exhorts the churches to that purpose: 'Wherefore the rather, brethren, says he, give diligence to make your calling and election sure; for if you do these things, you shall never fall,'

2 Pet. i. 10. and in chap. iii. 13, 14.

"Wherefore, beloved, seeing you look for such things (the end of the world and last judgment) be diligent that you may be found of him in peace, without spot, and blameless." Thus diligence is an approved virtue: but remember, that it is a reasonable pursuit or execution of honest purposes; and not an over-charging or oppressive prosecution to mind or body, of most lawful enterprizes. Abuse it not therefore to ambition or avarice. Let necessity, charity, and conveniency govern it, and it will be well employed, and you may expect prosperous returns.

§. XI. Frugality is a virtue too, and not of little use in life, the better way to be rich, for it has less toil and temptation. It is proverbial, a penny saved is a penny got: it has a significant moral; for this way of getting is more in your own power, and less subject to hazard, as well as snares, free of envy, void of suits, and is before-hand with calamities. For many get that cannot keep, and for want of frugality spend

what they get, and so come to want what they have spent. But have a care of the extreme: want not with abundance, for that is avarice, even to fordidness. It is fit you consider children, age, and casualties, but never pretend those things to palliate and gratify covetousness. As I would have you liberal, but not prodigal; and diligent, but not drudging; so I would have you frugal, but not fordid. If you can, lay up one half of your income for those uses, in which let charity have at least the second consideration; but not Judas's, for that was in the wrong place.

§. XII. Temperance I must earnestly commend to you throughout the whole course of your life: it is numbered amongst the fruits of the Spirit, Gal. v. 23. and is a great and requisite virtue. Properly and strictly speaking, it refers to diet; but, in general, may be considered as having relation to all the affections and practices of men. I will therefore begin with it in regard to food, the sense in which it is customarily taken. Eat to live, and not live to eat, for that's below a beast. Avoid curiosities and provocations; let your chiefest sauce be a good stomach, which temperance will help to get you. You cannot be too plain in your diet so you are clean, nor too sparing so you have enough for

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nature. For that which keeps the body low, makes the spirit clear, as silence makes it strong. It conduces to good digestion, that to good rest, and that to a firm constitution. Much less feast any, except the poor; as Christ taught, Luke xiv. 12, 13. For entertainments are rarely without sin; but receive strangers readily. As in diet, so in apparel, observe, I charge you, an exemplary plainness. Choose your clothes for their usefulness, not the fashion; and for covering, and not finery, or to please a vain mind in yourselves or others: they are fallen souls that think clothes can give beauty to man. "The life is more than raiment," Mat. vi. 25. Man cannot mend God's work, who can give neither life nor parts. They shew little esteem for the wisdom and power of their Creator, that under-rate his workmanship (I was going to say, his image) to a taylor's invention: gross folly and profanity! But do you, my dear children, call to mind who they were of old, that Jesus said, took so much care about what they should eat, drink, and put on: were they not Gentiles, Heathens, a people without God in the world? Read Mat. vi. and when you have done that, peruse those excellent passages of the apostles Paul and Peter, 1 Tim. ii. 9, 10. and 1 Pet.

iii. 3. 5. where if you find the exhortation to women only, conclude it was effeminate, and a shame then for men to use such arts and cost upon their persons. Follow you the example of those primitive Christians, and not voluptuous Gentiles, that perverted the very order of things: for they set lust above nature, and the means above the end, and preferred vanity to conveniency; a wanton excess that has no sense of God's mercies, and therefore cannot make a right use of them, and less yield the returns they deserve. In short, these intemperances are great enemies to health and to posterity; for they disease the body, rob children, and disappoint charity, and are of evil example; very catching, as well as pernicious evils. Nor do they end there; they are succeeded by other vices, which made the apostle put them together in his epistle to the Galatians, chap. v. 20, 21. The evil fruits of this part of intemperance are so many and great, that upon a serious reflection, I believe there is not a country, town, or family, almost, that does not labour under the mischief of it. I recommend to your perusal the first part of No Cross No Crown, and of the Address to Protestants, in which I am more particular in my censure of it; as are the authorities I bring in favour of moderation.

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But the virtue of temperance does not only regard eating, drinking, and apparel, but furniture, attendance, expence, gain, parsimony, business, diversion, company, speech, sleeping, watchings; and every passion of the mind, love, anger, pleasure, joy, sorrow, resentment, are all concerned in it: therefore bound your desires, learn your wills subjection, take Christ for your example, as well as guide. It was he that led and taught a life of faith in Providence, and told his disciples the danger of the cares and pleasures of this world; they choked the seed of the kingdom, stifled and extinguished virtue in the soul, and rendered man barren of good fruit. His sermon upon the mount is one continued divine authority in favour of an universal temperance. The apostle, well aware of the necessity of this virtue, gave the Corinthians a seasonable caution. "Know ye not, says he, that they which run in a race, run all, but one receiveth the prize? So run, that ye may obtain. And every man that striveth for mastery, (or seeketh victory) is temperate in all things: (he acts discreetly, and with a right judgment.) Now, they do it to obtain a corruptible crown, but we an incorruptible. I therefore so run, as not uncertainly; so fight I, not as one that beateth the air; but I keep under my body, and

bring it into subjection; lest that, by any means, when I have preached to others, I myself should become a castaway," 1 Cor. ix. 24 to 27. In another chapter he presses the temperance almost to indifferency: "But this I say, brethren, the time is short; it remaineth then, that both they that have wives, be as though they had none; and those that weep, as though they wept not; and they that rejoice, as though they rejoiced not; and they that use this world, as not abusing it." And all this is not without reason; he gives a very good one for it: "for," saith he, "the fashion of this world passeth away: but I would have you without carefulness," 1 Cor. vii. 29. 32. It was for this cause he pressed it so hard upon Titus to warn the elders of that time to be sober, grave, temperate; Tit. ii. 2. not eager, violent, obstinate, tenacious, or inordinate in any sort. He makes it an indispensable duty in pastors of churches, that they be "not self-willed, soon angry, given to wine or filthy lucre; but lovers of hospitality, of good men, sober, just, holy, temperate," Tit. i. 7, 8. and why so? because against these excellent virtues there is no law, Gal. v. 23.

I will shut up this head, being touched upon in divers places of this advice, with

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this one most comprehensive passage of the apostle, Philip. iv. 5. "Let your moderation be known unto all men, for the Lord is at hand." As if he had said, 'Take heed, look to your ways, have a care what ye do; for the Lord is near you, even at the door; he sees you, he marks your steps, tells your wanderings, and he will judge you. Let this excellent, this home and close sentence live in your minds: let it ever dwell upon your spirits, my beloved children, and influence all your actions, aye, your affections and thoughts. It is a noble measure, sufficient to regulate the whole; they that have it are easy as well as safe. No extreme prevails; the world is kept at arm's end; and such have power over their own spirits, which gives them the truest enjoyment of themselves and what they have: a dominion greater than that of empires. O may this virtue be yours! You have grace from God for that end, and it is sufficient; employ it, and you cannot miss of temperance, nor therein of the truest happiness in all your conduct.

§. XIII. I have chosen to speak in the language of the scripture, which is that of the Holy Ghost, the Spirit of Truth and Wisdom, that wanted no art or direction of man to speak by, and express itself fitly

to man's understanding. But yet that blessed principle, the Eternal Word, I begun with to you, and which is that Light, Spirit, Grace, and Truth, I have exhorted you to in all its holy appearances or manifestations in yourselves, by which all things were at first made, and men enlightened to salvation, is Pythagoras's great Light and Salt of Ages; Anaxagoras's divine Mind; Socrates's good Spirit; Timæus's unbegotten Principle, and Author of all Light; Hieron's God in Man; Plato's eternal, ineffable and perfect Principle of Truth; Zeno's Maker and Father of all; and Plotin's Root of the Soul; who, as they thus stiled the Eternal Word, so for the appearance of it in man, they wanted not very significant words. A domestick God, or God within, say Hieron, Pythagoras, Epictetus, and Seneca. Genius, Angel, or Guide, say Socrates and Timæus; the Light and Spirit of God, says Plato; the divine Principle in Man, says Plotin; the divine Power and Reason, the infallible immortal Law in the Minds of Men, says Philo; and the Law and living Rule of the Mind, the interior Guide of the Soul, and everlasting Foundation of Virtue, says Plutarch. Of which you may read more in the first part of the Christian Quaker; and in the Confutation

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of Atheism, by Dr. Cudworth. These were some of those virtuous Gentiles, commended by the apostle, Rom. ii. 13, 14, 15. that though they had not the law given to them, as the Jews had, with those instrumental helps and advantages, yet, doing by nature the things contained in the law, they became a law unto themselves.

WILLIAM PENN.



F I N I S.

